on the contemplation of our friend in distress, or with pleasure on his anticipated recovery, there is evidently nothing but emotion. But we take a farther step, a most important step—a step which, when we take it, demonstrates that we are higher in the scale of being—when we positively wish that our friend may recover.

It is the will which determines what is to be preferred or rejected. Doubtless the other powers of the mind must furnish the objects. The physical or mental sensibility must announce what is painful and what is pleasurable; the conscience declares what is morally right, and what is morally wrong; the reason may proclaim what is true, and what is false; but it is not the province of one or all these to make the choice. By the sensibility, the mind feels pleasure and pain; but it is another power which chooses the former, and avoids the latter. So far as the true is preferred to the false, or the right to the wrong, or the pleasurable to the right, it is by the exercise, not of the reason, or the conscience, or the sensibility, but of the will. Nor is it saying anything to the point to declare, that the will always chooses the greatest good; for it is the will that determines it, in this sense, to be good, and the greatest good. The will, no doubt, does prefer the pleasurable in itself, to the painful, but it is because it wills to do so. It may prefer, as it ought, the morally right to the pleasurable; but it is equally possible it may prefer the pleasant to the morally right; and whichever of these courses it pursues, it is in the sovereign exercise of its own choice.

We hold the will to be a general potency or attribute of mind, and its operations manifested under various forms. When the object is present, it may adopt it: when there are two contending objects present, it may prefer one to the other: when the object mental or material is absent, it may wish it or desire it, or resolve to take available steps to obtain it.

When inconsistent objects are contemplated, and the mind is inclined to choose both, there may for a time be clashing or contest. When there is no collision of desires, or when the object of one of the contending desires is declared to be better or best, it chooses the object, and if present it seizes it, or if absent and attainable, it determines to take the steps necessary to secure it, which consummating act is commonly called volition. According to this